UNITY. FREEDOM.

THE

Unitarian

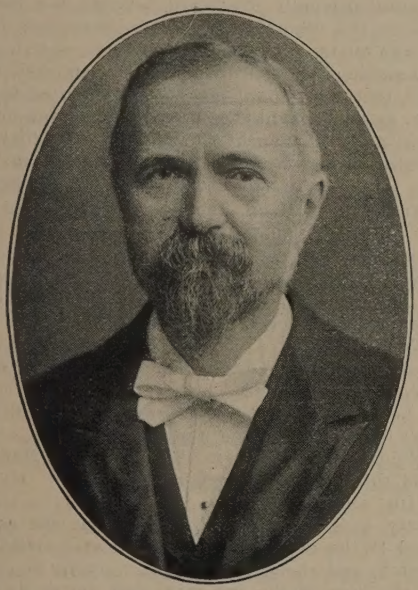
MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

No. 58. [Vol. V.—7.] July, 1908. ONE PENNY.



Rev. CHAS. ROPER, B.A., London.

A native of Norwich. Educated for the ministry at the Unitarian Home Missionary College, Manchester, and Owens College, Victoria University, 1881-1886; Tate Scholar, 1883-6; B.A. degree, Victoria, 1886; Minister, Maidstone Unitarian Church, 1887-8; Manchester, Moss Side, 1888-1905; now of the Kilburn Unitarian Church, London. In Manchester Mr. Roper filled a large place in the life of the Unitarian movement. He was an active worker, a prominent leader, and a trusted adviser in the Manchester District Association of Churches, became its president; was on the Committee of the Provincial Assembly, and was one of its appointed annual preachers; was for years on the Committee of the Missionary Conference, and became its president; on the Committees of the Manchester District Sunday School Association and of the Unitarian Home Missionary College he rendered most valuable service; and under his ministry the Moss Side Church thrived and developed into the largest and most prosperous Unitarian Church in Manchester. The Kilburn Church is growing in strength and increasing in promise with him as its leader. For five years, 1903-7, Mr. Roper was Editor of an excellent Unitarian monthly magazine, "Light on the Way"; he is the author of nature-books, including "Where the Birds Sing" and "Whispers from Fairyland"; has been a frequent contributor to other Unitarian periodicals, and was Editor of "Monthly Notes" for teachers. An ardent Unitarian, he believes most earnestly in active propaganda, and has actively supported the Van Mission, and is very fitly the chairman of the Home Mission department of the British and Foreign Unitarian Association. By his geniality, Mr. Roper wins many friends; his transparent sincerity and straightforwardness command unhesitating respect, as his abundant common sense and well-balanced judgment make him equally a trusted adviser and a much-valued colleague.

Varieties.

This is thy task on earth—
This is thy eager manhood's proudest goal;
To cast all meanness and world-worship forth,
And thus exalt the soul. —R. Nicoll.

The fact that Jesus can be a source of moral salvation to men, shows that he and they are morally akin, and that he is what they may become.
—S. H. Mellone.

Reason the root, fair faith is but the flower;
The fading flower shall die; but reason lives
Immortal —Young.

"To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others even when the heart is aching,—who does this, his works will follow him. He may not be an applauded hero, but he is one of God's heroes."

The triumph of a just cause may come late; but when it does come, it is due as much to those who failed in their first efforts as to those who succeeded in their last."

Days of Childhood

(For a Sunday School).

We gratefully will think of those
Who, in our early days,
Did labour to direct our feet
In wisdom's pleasant ways.

They sought in our life's early morn
To make our virtue strong,
A safeguard in temptation's hour,
A shield from every wrong.

They led us on in childhood's days
To know the good and true;
The blessings which they shed on us
Were greater than we knew.

And knowledge fair they did impart
Unto the youthful mind,
Though oft we thought them harsh and stern,
We know that they were kind.

Then we will bless their honoured names,
Think kindly of them now,
For all the labours they bestowed
To make our virtue grow.

—JOHN FOX.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER VI.

It was an awful thought in Jim's mind: Whatever connection was there between Patty and that robbery? Did any complicity of guilt rest upon her in the matter? Could it be that the girl he had really learned to admire and to love—who had already exercised a great power over him for good—had stooped so low as to be even indirectly a party to this rascally deed? Impossible! And yet, did she not know it was going to be done? Oh, if she were in any sense guilty, his faith in human nature would be gone utterly.

The enigma was unravelled in an unexpected manner. The news came to Jim that Tom Tickle and Jack Tranter had been roused out of their beds in the night by the police, and taken to prison.

Jim went off to make inquiries. He found that it was true, and that the two men were to be brought at once before the magistrates. Jim was in court when this was done.

The two men were charged with robbing and inflicting bodily harm upon Jasper Toone, and were remanded to give the police more time to prepare their evidence.

After a day's delay the case was brought up again, and Jim was present, and an officer told him he might be required to give evidence. The court was well filled with people. And Jim soon saw that Patty was there. He wondered still what connection she had with the affair, and whether she would be brought into it.

To his surprise, Patty was the chief witness. She was soon called upon to give evidence, which was to this effect:

She learned that the police had been influenced by some evil-minded person or persons to turn their suspicions on a man who could not possibly have had anything to do with the robbery. And she discovered quite unexpectedly that the two defendants had turned the attention of the police in that direction, and then it came to her knowledge that the defendants actually met him they caused to be suspected and did their utmost to urge this man to take flight, so as to elude the police, which the man refused to do. When she found this out there suddenly flashed upon her mind the recollection of something she had quite forgotten—a talk she unintentionally overheard between the two defendants two nights before the robbery took place. She was on the way home after dark, and in passing a stable she overheard voices of men, and, being afraid that they might see her, she paused to step aside, as she thought the voices were coming nearer. But in another moment she realised that they proceeded from the stable. She was afraid to move, and while in that state she distinctly heard one say:

"I'm fairly hard up, Tom, and what I shall do I don't know. I must ha' some money from somewheer. Can yo' get me some?"

"No, Jack, I canna'. I'm as hard up as thee; and I'm cornered, too. If I don't find some chink to pay a debt at once, I shall ha' to hook it."

"Then I heard a hoarse whisper: 'Tom, tha' knows old Jasper Toone. He hes money. Would he lend it, think you?'"

"'Lend it? Not he. It's a wonder the old feller hesn't been robbed afore now.'

"Robbed? Yah, so it is a wonder. But who would think of doing such a thing?'

"'Oh, some might.'"

Patty says she heard this, and that she seemed rooted to the ground; then there was a striking of a match, and she saw a sudden light in the stable and the faces of the two men, and darted away in fright as fast as she could go. The faces she saw were those of the two defendants.

Jim was ultimately called upon to say what he knew about these two men.

When he went away from court he saw nothing of Patty. He thought he was beginning to see light as to her strange conduct now, but was still much perplexed. As soon as he could he would have a full explanation from her own lips.

(To be continued.)

A Unitarian Church Covenant: "In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man."

A Unitarian, as such, is a Christian; that is, if a man follows Christ's law, and believes his words according to his conscientious sense of their meaning, he is a Christian. —Dr. Arnold, of Rugby.

From Welsh Calvinism to Unitarianism.

BY AN ANONYMOUS CONTRIBUTOR.

(Continued.)

I was then about twenty-one; still ambitious, yet a little despondent. But that one visit, or certainly that one book, was a means of diverting my line of thought into new channels. It helped me to think my own thoughts; it stimulated my curiosity; it gave me a fresh incentive to study, and to study other things than metaphysics. In short, it turned my youthful attention from theology to religion, from creed to character. I felt impelled to read everything respectable that came in my way. Then the Higher Criticism was tackled, with the result that every vestige of Calvinism was soon driven from my mind, and I hope from my heart also. I breathed a fresher and a more healthy atmosphere; my mind broadened, my spiritual outlook widened, my faith in God deepened, my love for humanity was strengthened, and I think I grew less selfish. I lived in a new world. The teachings and formalities of churches and chapels, so far as I was then acquainted with them, became to me meaningless and empty, so that I felt it would be but right that I should declare my difficulties and discontinue my membership. This would be comparatively easy; but to break away altogether from old and endeared religious associations would be a different matter—I felt this would involve an agonising process to which I could never be equal. So I tried to hold on, and did hold on, a little longer; but the kind of preaching that I had been accustomed to hear, and which I should generally hear if I remained, became more and more unbearable to one longing for liberty to think his own thoughts. To this doubting Thomas, Calvinistic preaching seemed to be growing more and more shallow every Sunday. Finally, it drove doubting Thomas out altogether, for he could stand it no longer. Then followed a sense of intense relief, alternated by feelings of perplexity and unsettlement. I drifted like a ship without a rudder from place to place, from chapel to chapel, from the Roman Catholics to the Spiritualists and the Swedenborgians, in search of something like a reasonable and rational religious faith in accord with science and yet not antagonistic to the Bible as I understood it.

My friends pitied me, exhorted me, and tried for all they were worth to prevail upon me to return to the "faith of my fathers." Then they one by one began to shun me, and spoke of me as a "backslider," an "infidel," an "atheist," and so forth. This had no effect upon me; for indeed I had long since come to regard myself as an "infidel," if not an "atheist" and was not ashamed of openly avowing myself as such. Yet, strange to relate, the spirit of prayer never left me, doubt as to the existence of God never troubled me, and faith in His eternal wisdom and unbounded love never for once forsook me; indeed, I even trusted in His divine guidance—"infidel" though I was! After some years of reading and writing and sometimes lecturing on ethical and literary subjects, with a vague idea haunting me that I was perhaps the only "praying infidel" ever heard of, or the only "atheist" in the world who believed in prayer and divine guidance, an incident occurred which served to me as an eye-opener. One day, in 1894, a book was sent to me from Messrs. Williams and Norgate for review in a Welsh newspaper. I have that priceless volume before me as I write. It is entitled "Via, Veritas, Vita." The reading of that book simply fascinated me. Though the line of thought was not entirely new to me, the spirit of the whole book appealed to me with a force that was simply irresistible, and left an indelible impression on my mind. I prepared a lengthy but very careful and cautious review, and sent it to the Welsh "Banner," edited by the late Rev. Thomas Gee, the Parnell of Welsh nationalism. In course of two or three days the MS. was returned. I was nonplussed. My "copy" to the "Banner" had never before been treated in that way. A note was enclosed—it was in Thomas Gee's own handwriting. It is before me at this moment. He was "surprised and pained" that a contributor to his paper should have written "so enthusiastically a favourable review of a work by a Unitarian!" I understood at once, for the author of that beautiful volume must be a Unitarian! How stupid I had been not to have known who and what the scholarly author really was! . . . To suggest that it was the reading of Dr. Drummond's delightful Hibbert Lectures that made me a Unitarian would hardly be true to the fact; for I had undoubtedly been a convinced Unitarian for many years—but without knowing it! Yet it was the reading of that volume that introduced me to the works of Martineau and Carpenter, and the whole range of Unitarian authors who have since been my greatest comfort and delight. It was simply a revelation to me to discover that Unitarian Christianity was exactly such a faith as I had long been yearning for. To the distinguished author of "Via, Veritas, Vita," I therefore owe a debt of gratitude which I can never adequately express. For I regard my gradual development—it can hardly be called "conversion"—from Welsh Calvinism to Unitarianism as an emergence from darkness into light, from the bondage of superstitious "orthodoxy" to the freedom of Christ.

A minister, X, writes that the Rev Mr. ——— is something of a crank, and "we don't want cranks in the Unitarian Body"—so we reply that the Unitarian Body has never said so, and that the "we" stands in this case merely for X. If the day ever comes when there is no room for cranks in the Unitarian Body, then the said Body will be quite dead from inertia. Jesus Christ was crucified for being a crank—the sublimest the world ever saw. If the U.B. were really what X. thinks it is, then there would be no room in it for Jesus Christ if he were here now. But the Unitarian Body is not that.

"If you would not have a thing known of you, never do it." —William Ellery Channing.

Home Circle.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell;
To walk with Thee is heaven.

—Whittier.

A young girl being asked: "Whose preaching brought you to Christ?" replied: "It wasn't anybody's preaching; it was Aunt Mary's practising."

A little boy was asked: "How many Gods are there?" and replied "One." "How do you know that?" "Because," said he, "there is only room for one; for He fills heaven and earth."

"She's somebody's mother, boys, you know,
For all she's poor, and old, and slow;
And I hope some fellow will lend a hand
To help my mother, you understand."

And "somebody's mother" bowed her head
In her home that night, and the prayer she said
Was— "God be kind to that noble boy,
Who is somebody's son, and pride, and joy."

The Waters of Forgetfulness.

By A. B. CURTIS.

There was once a poor woman whose life had been such a bitter one that she wanted her memory taken away. He to whom she had given the love of her young heart had not fulfilled the promises of his youth; his weaknesses had developed crimes, so that he was compelled to flee for his life; and the sons and daughters she had borne and brought up had repaid her care and kindness with neglect and abuse. and at last, one by one, had wandered far from her fireside. So the heart of the poor woman was broken, and she passed, a sad and desolate soul, down the dark valley of the shadow of death. She came at last to a dim river, and asked the boatman to take her over.

"This is the river of forgetfulness," said the boatman. "Will you stop and drink before you cross?"

The woman's face brightened, and her voice was full of eager longing. "Yes," she said, "I will drink; I will forget then that my hopes have failed."

"You will forget that you ever hoped," replied the boatman.

"The woman drew back, then she bent forward once more. "I will forget that I came to hate him so," she said.

"You will forget that you ever loved him," came the response.

The words seemed to stir a far-away memory. There was a long pause. Then the woman leaned forward to drink.

"I will forget that my little ones left my arms. I will forget how I wept for them in the darkness when they did not return at night. I will forget that they lost the right path and wandered away, never to return to me."

"Yes," said the boatman, "you will forget that you ever pressed them to your bosom, forget that you ever felt the tiny fingers wandering caressingly over your face. You will forget the visions you saw, the fond hopes you cherished as you used to rock them to sleep at night."

The woman was not stooping by the river now; she had raised herself, and was walking toward the boat.

"You may row me across," she said. "I shall not drink of the waters of forgetfulness."

"Have you ever said, dear reader, in a moment of despair, "There is nothing in all my past to be thankful for?" Never say it again. Have you ever wished that you might drink of the waters of forgetfulness? Never wish it again.

A Cheering Faith.

I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians. The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. . . . If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.

—Charles W. Eliot,
President of Harvard University.
Address at the Unitarian Club (Chicago)
February 28th, 1900.

I am attached to Unitarianism because I believe it to be, as Christianity itself, an eminently practical religion. I believe that, like the gospel, it aims to teach men that there is no short and royal road to salvation, which may be sped in a moment, and the goal of which may be reached by the emotion of an hour, or the profession of a belief in the last or any previous moment of human life—but that the true salvation is a moral and spiritual process, and a moral and spiritual result, worked upon the soul itself by the disciplinary processes of life and of religion.

Unitarianism offers me in Christ, not a substitute, but an incentive; not a warder off of a Father's curse, but a leader on to a Father's blessing; not a being to be good instead of me, or punished instead of me, but a being who will help me myself to go unto the Father, and who, by showing me this happy way to escape all the baseness and poverty of my life, and to reach a lofty world of light, and right, and purity, will be a true Saviour to me. CHARLES WICKSTEED.

What to Teach.

VII.—FRATERNITY.

Fraternity—Brotherhood—between all men, is an ideal towards which all who love humanity are striving. In a world of selfish warfare, it is of great importance that the young should be trained to look for the establishment of brotherly relationships, and not to look for it only, but to do all they can to make that possible.

As they listen to the conflicting voices around them they will hear some speak in derision of such an ideal as this, as if such a thing could never be. One of the greatest dangers to young people is that they should run the risk of having teachers who share this scepticism. Worse still, if amongst such sceptics their parents have to be included. What is most needed for the building up of strong and noble character is the inspiration of a firm faith in all noble things. The blighting and destruction of such faith is the greatest misfortune than can come to anybody. Again, it must be repeated: Teach the young that all good things are possible, and destined unfailingly to be accomplished.

Brotherhood is possible. Is it not actual? Are there not many who do conduct themselves in a brotherly manner towards each other?—who are kind and loving, who are unselfish and ever ready to help and protect each other, who are even unwilling to have what others cannot actually share? If there be such brotherhood anywhere—let it be told, pictured, its sweet and noble qualities made clear. Tell to the ears of the children, of the growing youths and maidens, the grandest stories of brotherhood that can be found. Let them learn what actually has been realised, and what is a reality now in affectionate family relationships. Let them know, too, of all good experiments in brotherhood, attempts to extend its practice in all human affairs. Experiments in mutual help—co-operation, in co-operative living. In the failures of any such experiments investigate with them the causes of failure, as a means of teaching what mistakes must be avoided in order to achieve success.

It is not the possibility of brotherhood that there is any room to doubt when its actual existence is already certain, but it is as to the possibility of extending it to all social concerns that so many are in doubt. Are there not indications, however, that the principle is continually becoming more extended in practice? Is there not more peace amongst men than there was formerly, more justice, more co-operation, more mutual help, more measures of guarding each other from dangers? If so, are not these developments themselves evidence of a growth towards the full realisation of the ideal which amount to a sure prophecy and guarantee of ultimate complete realisation? If this means that selfish struggle, antagonisms, hurtful competition, and unjust monopolies, are destined to pass away, it may be taken as certain that nothing will be ever lost to humanity that is worth keeping.

Brotherhood—fraternity—is not possible, apart from liberty and equality. By equal liberty for all to be brotherly will brotherhood come. Every infringement upon a fellow-man's freedom to live a true life is a hindrance to the possibility of brotherhood. This may take various forms: the oppression of the weak by the strong, the robbery of the poor, or the provocation of anger and strife, or lack of thought for others, the bad disposition of the individual against his fellows, envy, jealousy, greed, and a host of other wrong feelings which give rise to discordant relationships. Can even a child learn to live truly without opportunity, without room to grow in, without freedom to do it? And if such freedom and access to opportunity is needed for one, it is equally needed for all. By such equal freedom to be good and do good to each other alone, can goodwill be realised between man and man and nation and nation all the world over.

So natural is brotherhood, that all men are members one of another: the bad condition of one puts all others in danger, the good condition of one is better for all the rest. Humanity is one—made for brotherhood.

And is not this practical Christianity? Jesus taught that all men are brethren, that the least of these brethren is in the keeping of the rest, that the good cannot grow if it be choked and crowded out of its proper living, that we must be reconciled to our brother, that we must love our enemies to make them friends. And is not the practice of real fraternity the essence of religion? No religion can exist without it.

"WHAT WE OWE."—Next.

UNITARIANISM teaches:—

The simple UNITY OF GOD in one person, the Father—and not a Trinity; that JESUS WAS A REAL MAN, the greatest and holiest of human teachers, but that he was not God; that MAN is the child of God, made of the divine nature capable of growing into the divine perfection, and that he is not naturally depraved; that SALVATION means health and soundness of man's nature, with consequent security from the danger and taint of evil, and not deliverance from impossible torments; that HEAVEN and HELL are what men make of their own lives, here and elsewhere—not separate places—that no hell can be lasting, no soul can be lost for ever, that all will ultimately reach safety in a heavenly state; that the BIBLE is the grandest book of religious literature in the world, its truth God-inspired, its imperfections due to its human authors, and that, like all other human records, it must be freely examined and judged on its merits; that there must be perfect FREEDOM TO SEEK the truth, for growth in knowledge—consequently Unitarians have NO BINDING CREED, but are always free to adapt statements of belief in accord with new light. Unitarianism is the real Christianity of Jesus, and not that of orthodox creeds.

Literature.

"The Understanding Heart," by Samuel M. Crothers, D.D., 2/6 net; "The Sources of Our Knowledge of the Life of Jesus," by Paul Wernle, D.Theol., Prof. of Theology, Basel, translated by Edward Lummis, M.A., 2/- net; "Father Taylor," by Robert Collyer, 2/- net; all published by Philip Green, 5, Essex Street, London, W.C.

Dr. Crothers has given us in "The Understanding Heart" a characteristic volume of essays on moral and religious subjects. Any reader who has perused this book and the same author's "Pardoner's Wallet," can quite appreciate the desire of President Roosevelt, when he was visiting Boston, to be introduced to Dr. Crothers. There is something Emersonian in the style. The author has a way of saying straight things in criticism of conventional theology and manners, boldly yet without antagonising; the reader who cannot always agree with his ideas finds little cause for irritation. There is gracefulness and suavity of treatment that wins attention and compels thought. "What other kind of thought can there be but free thought?" he asks. "Agnosticism is simply an assertion of our ignorance upon certain points. We are all agnostics in regard to some questions." "In a progressive civilisation the important factor is not the past, but the immediate future. The ability to see what is impending." "One must overcome the morbid fear of error if he would engage in a manly search for truth." "In an age when the giant (machine) with one idea threatens to become the master, a spiritual religion appears as a new chivalry. In transforming work into worship, it elevates the man above all the machinery he has invented." The ten chapters or essays include such subjects as "Literature and Morals," "Work and Worship," "The Study of the Bible," "How Religion is organising itself," and others of equal interest.

Dr. Wernle's book, in Mr. Lummis's translation, may well be taken by the English reader, along with Etienne Giran's "Jesus of Nazareth," noticed some months ago in these pages. They both deal with "Sources of Knowledge." In Wernle there is a close and searching analysis of known documents in the quest after the contents of the earliest and most historical deposit of recorded information. The reader is conducted through an examination of the Four Gospels to compare their composition, characteristics, their differences and agreements, to find their relationships and how far they are dependent on each other, with the result that the Gospel according to John is separated from the three synoptics, and that of Mark, the short Gospel, is concluded to be the earliest; but that there is in Matthew and Luke sayings and discourses drawn from a document in Greek the existence of which is only known to us in this way, and that these two Evangelists record matter which is peculiar to each in the shape of parables, sayings, and allusions gathered either from floating tradition or from written records which are lost. The investigation is instructive, and throws much light on many things which are dark to the ordinary reader of our New Testament. Whoever reads this book will gain from it a truer conception of the character and person of Jesus than is possible by reading the Gospels without such a guide. Dr. Wernle does here for the ordinary New Testament reader just what the geologist does for the uninformed in explaining the earth's crust: he shows what the composition is and how its component parts have come together as we find them, and so gets beneath suppositions to the facts. Scientific investigation applied to Scripture is thus creating a truer understanding of the Bible, and increasing its value to man. Such a book as this is certain to exercise a great influence in the development of "New Theology" out of orthodoxy, all the nobler because truer than the old. Both the author and translator merit the gratitude of seekers after truth, and especially of those who have to teach others.

In Robert Collyer's "Father Taylor" we have a very characteristic biographical sketch of the famous Methodist minister of the Seamen's Bethel of Boston, U.S.A. When some one said that he feared that Emerson would go to hell, Father Taylor exclaimed: "Go there,—why if he went there he would change the climate and the tide of emigration would turn that way." Methodist as he was he once said to the Unitarian Channing: "When you die the angels will contend for the honour of carrying you to heaven on their shoulders." Added to the interest of Taylor's life and work is the charm of Dr. Robt. Collyer himself in his treatment of his subject. In this sketch we have our much loved British-American Unitarian Divine engaged in a congenial task and fulfilled in a manner that cannot but commend itself with enjoyment and profit to those who embrace the opportunity of perusing these pages for themselves.

"Where the Light Dwelleth," Sermons by Robert Collyer, Litt.D., Church of the Messiah, New York; with a Memoir by Charles Hargrove, M.A., with portrait; 3/6 net. Philip Green, 5, Essex Street, London ,W.C.

This most acceptable volume contains a selection of Robert Collyer's best sermons—most of them having been well known in previous editions. Here we find the favourites, including that on "Tender, Trusty, and True," once preached, with full acknowledgment of its source, by no less a dignitary than Dean Stanley. The brief Memoir by the Rev. Chas. Hargrove was evidently a labour of love, and it supplies just sufficient knowledge of the preacher to complete the picture of his character which shines out so brightly in the sermons themselves. In language from the pure well of English undefiled the genial and great-hearted blacksmith poet, preacher, divine, and now Doctor of Literature of Leeds University of over 80 summers, utters his thoughts and teaches his touching lessons in his own characteristically irresistible and inimitable manner. In Robert Collyer, Yorkshire gave a good man to America and a great heart to the world. Those who want a treasure will not miss the oppor-

tunity of getting this book. "Looking towards Sunset," the last sermon Dr. Collyer preached in England on his recent visit in 1907, fittingly concludes the book.

"Agnosticism from a Unitarian's Point of View," by Lawrence P. Jacks, M.A., Editor of "The Hibbert Journal," One Penny, from the British and Foreign Unitarian Association, Essex Hall, London, is a well printed pamphlet of 34 pages, and contains perhaps the most effective reply to the Agnostic position that can be obtained in so short a compass. The Spencerian Agnostic admits that there is an "Ultimate Reality"—"an infinite and eternal energy," but says that it is "unknowable." Yet Mr. Jacks asks: How does the Agnostic know that this power exists unless he knows something about it? If he knows it is infinite, that it is an energy, it cannot be unknowable. In a very able manner Prof. Jacks elucidates the knowableness of God from fact and illustration.

Chronological Landmarks.

In 381 the dogma of the Trinity was authoritatively promulgated.

In 431 the Council of Ephesus decreed that Mary was "The Mother of God." (After this a dispute arose on the question of Anne, the mother of Mary, whether she should be called "the Mother of the Mother of God," or "The Grandmother of God"). In this year, too, the Council decided that Christ was at the same time God and Man.

In 529 the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," was first ordered to be sung in all the churches.

In 669, it is said, the clergy were recommended to commit the Athanasian Creed to memory.

In 1530 was born in Italy Faustus Socinus, who for his Antitrinitarian views was persecuted on the Continent.

In 1548, John Assheton, a priest, was brought up before Cranmer for denying in his preaching the deity and atonement of Christ. He is the first Englishman who is known to have been arraigned on such a charge; he fully admitted and recanted his "damned opinions."—A.G.*

In 1553 (October 27th) was burnt alive at Geneva, Michael Servetus, who had published an Antitrinitarian book.—A.G.

In 1572 the Thirty-Nine Articles—in 1562, Forty-two—were framed, and every clergyman of the Church of England is bound by law to subscribe to them at his ordination, as the accepted faith of the Church.

In 1600, the term Unitarian, without the suffix, first appears (in adjectival form, unitaria religio) in a decree of the Transylvanian Diet, at Leczfalva, 25th October.—A.G.

In 1612 took place the last infliction of the death penalty in England for religious reasons, the victim being an Antitrinitarian-Baptist, Edward Wightman, of Burton-on-Trent, who was burned at Litchfield, on April 11th. On the 18th of March in the same year, Bartholomew Legate was burned for holding Christ to be "a meere man." He was the last victim at Smithfield.—A.G.

In 1638, the word "Unitarian" was ratified by the Transylvanian Unitarians as the official designation of their Church.—A.G.

In 1648, by Ordinance of 2nd May, denial of the Trinity was made a capital crime.—A.G

In 1650, John Knowles' preaching at Chester is the earliest known course of avowed Antitrinitarianism in an English pulpit.—A.G.

In 1662 (September 22nd) died John Bidle, regarded as the founder of English Unitarianism. Bidle was much persecuted for his belief, and was again made a prisoner in the year of his death. He died in prison.

In 1682, the term "Unitarian" was, so far as is known, first employed in an English document.—A.G.

In 1687 we have the first appearance of the name "Unitarian" in English print, in the (anonymous) "Brief History of the Unitarians, called also Socinians."—A.G.

In 1774, on Sunday the 17th April, the first Unitarian Church which took that name in the modern world was opened in Essex-street, London, by Rev. Theophilus Lindsey, who resigned his Church of England living at Catterick, Yorks. This year is the centenary of Lindsey's death, which took place on 21st July.

In 1806 was established the Unitarian Fund, with Richard Wright as first itinerant missionary.—A.G.

In 1813, the law making it a crime to profess Unitarianism in England, punishable by forfeiture of citizenship and by imprisonment (in Scotland by death) was repealed. This was accomplished by William Smith, M.P., the grandfather of Florence Nightingale.—A.G. The law had not been in force for many years.

In 1825 (on May 26th), the British and Foreign Unitarian Association was founded. Lindsey's chapel has since been converted into a hall, bookrooms, and offices of the Association. In this year, too the definite Unitarianism of John Milton became known.—A.G.

CENTONARIUS.

* Those statements in this collection followed by the initials A.G. are vouched for by Alexander Gordon, M.A. (Principal of the Unitarian Home Missionary College, Manchester) in his "Heads of English Unitarian History."

Sir John Brunner reports that in his firm of Brunner, Mond, and Co., Northwich, in the 15 years, 1893-1907, the percentage of accidents was considerably higher to young men than to older men, viz., 18 to 25 years of age, 8.5 per annum; 26 to 31 years, 6.8; while from 51-56 years and above, the percentage drops to 2.4. These figures are adduced to show that men are not too old at forty. Sir George Livesey, of the South Metropolitan Gas Co., reports that among his employes the percentages of accidents are: 21 to 30 years, 5.15; 31-40 years, 4.7; 41-50 years, 4.8; 51-60 years, 3.75; and over 60, only 1.8.

Joan Bocher.

The following appeared in "The Christian Life," May 30th, and speaks for itself:—

Sir,—The "Literary Editor," referring to an article in the "Unitarian Monthly," disputes the correctness of putting Joan Bocher under the Unitarian label. If it be an error, it is one into which several writers of known repute have fallen. Dr. Bonet-Maury, in his "Early Sources of English Unitarianism," Chap. II., on the authority of Strype, "the exact" chronicler, so labels her; Theophilus Lindsey, in his "Apology" relying on Bishop Burnet, does the same; in Turner's "Lives of Eminent Unitarians," Vol. I., p. 3—"Introductory Sketch of the Early History of Unitarianism in England," she is mentioned as one believed to have agreed "in the persuasion of Christ being not a God, but a creature." But "Literary Editor" asserts that such statements are but the "following an obsolete blunder." That is not impossible, but if the assertion were accompanied by evidence, apart from the assumption that Joan's was the Valentinian heresy—it would be more convincing. Does not "Literary Editor" himself commit a blunder in ascribing an account of Joan to Foxe, the martyrologist? He then says: "Foxe is not always reliable"; but if Foxe says nothing about her, is "Literary Editor" always reliable?

THE WRITER OF THE ARTICLE.

[The blunder to which your correspondent affectionately clings, though it has been corrected time after time in these columns, may be found in Unitarian writers even more recent than either Lindsey or Turner. Yet as far back as 1850, Robert Wallace, in his "Antitrinitarian Biography" (i. 9), very properly excluded Joan Bocher from his list, perceiving that she held "a species of Gnosticism." As for Bonet-Maury, he does not, as a matter of fact, apply to this lady "the Unitarian label"; and his classification of her is correct in so far as he classes her with those who "declared that the real service rendered by Christ was that he led mankind to the accurate knowledge of God." Our contributor remarks that if your correspondent has any interest in learning what Foxe may have to say about Joan Bocher, he may be referred to Cattley and Townsend's edition of the "Acts and Monuments," generally esteemed the best, second issue, 1844-49, v. 699. He thinks, also, that it might be useful if your correspondent were to correct the mistake about Joan Bocher, in the publication through which he gave it fresh currency.—Lit. Ed.]

P.S.—Bonet-Maury, in describing Arians and Anabaptists, who maintained "that Jesus must have been really man," says, "in this class are to be reckoned John Assheton . . . and the celebrated Joan Bocher."—Ed. T.U.M.

"The work of the world is done by few;
God asks that a part be done by you."

Notes and News.

At the Annual Meeting of the British and Foreign Unitarian Association in Whit-week a resolution was carried: "That it be a recommendation for the consideration of the Committee—that any congregation making a yearly contribution to the funds of the British and Foreign Unitarian Association shall be entitled to send a delegate to its annual meeting, and such delegate shall in that character be a member of the Association." This means that the Association shall become as representative of the churches as the National Conference.

At the Annual Meeting of the Provincial Assembly of Ministers and Churches of Lancashire and Cheshire, on June 17th, a resolution was carried to this effect: "That this Assembly urges the British and Foreign Unitarian Association and the National Conference to jointly summon a Special Meeting at an early date, not later than Whit-week, 1909, and to invite the churches to send delegates thereto, the purpose of the meeting to be to consider how to secure a better adjustment of our denomination organisations."

This latter resolution aims at the co-ordination of the Association and the Conference as two departments of denominational work with their duties and functions to be clearly defined so that they shall not conflict or overlap, but be thoroughly harmonised in relation to the churches and to each other. This ought to be done not later than the Conference at Bolton in April next.

A "British League of Unitarian Women" was established at the Whit-week meetings in London. This is to unite the women workers and women's societies connected with the Unitarian churches.

The Editor has had a week's work on one of the Unitarian Vans, including four days with a Sunday at Macclesfield, and three days at Congleton. The meetings were large, and the public interest excited in our faith was considerable.

The Van meetings on all the four tours are pursuing a quite triumphal career. The people hear the speakers gladly, and the word is received everywhere as good news.

The Deputy-Mayor of Darlington, opening a Unitarian Sale of Work, very frankly stated that if all Unitarians attended Unitarian churches, many other churches would have vacant places now filled by useful workers. They should be true to their colours and openly support the churches which represent their principles.

The Unitarians of Wellington, New Zealand are making an effort to erect a church building of their own, in which to house their thriving movement.

The Unitarians of Upperthorpe, Sheffield, are about to erect a new church, towards which they have themselves raised £1,400.

The Bermondsey Unitarians, at their recent annual meeting, thanked their minister, the Rev. Jesse Hipperson, for his services during the year, and reported, amongst other connected institutions, a League of Comrades and a Juvenile Club.

The South Cheshire and District Association of Schools and Congregations held its annual meeting, May 16th, at Newcastle-under-Lyme, when the Rev. J. Morley Mills preached on "The Modern Discovery of the Child," and a resolution in favour of the Licensing Bill was passed, and a paper by Mr. A. Orrett on "The Devotional Spirit in Scholars" was discussed.

The Rev. Charles Hargrove, M.A., has recently addressed the congregation worshipping at a Wesleyan Chapel in Leeds on a Sunday evening.

The Scottish Unitarian Sunday School Union Annual Meeting at Kirkcaldy, May 30th, was attended by all delegates from all the Unitarian Sunday Schools in Scotland except that at Aberdeen.

Arrangements are being made by the Missionary Conference for summer services at Windermere, to be conducted by the Rev. Douglas Walmsley, B.A.

An English Committee is making arrangements for a special celebration of Tolstoy's eightieth birthday, this year.

The Liverpool Sunday School Society had its annual meeting, May 21st, and reported 12 schools, 1,775 scholars, 121 teachers.

The Rev. Dr. Stopford A. Brooke has been preaching at the Rosslyn Hill Chapel, Hampstead (Unitarian) on the Sunday evenings in June.

The Whit-week Aannual Report of the Sunday School Association gives returns from 282 schools having 3,613 teachers and 34,470 scholars, 10,052 over 16 years of age.

The Annual Report of the British and Foreign Unitarian Association states that during 1907 the Association presented over 5,000 books to public libraries, ministers and lay preachers. Nearly 100 orthodox ministers applied for grants of books by Unitarian writers; 60 Unitarian lay preachers had books given to them; including 40,000 tracts for the Unitarian Vans, there were no less than 133,736 Unitarian tracts distributed through congregations and missions. Foreign and colonial work includes the circulation of 1,437 books and 11,649 tracts.

The new President of the Association is Mr. John Harrison.

The ninth Annual Conference of Non-Subscribing Presbyterian (Unitarian) Sunday Schools, held at Larne, co. Antrim, June 6th, discussed a paper on "The Proper Objective of the Sunday School," and the general conclusion was that more definiteness in teaching was greatly needed.

The North Lancashire and Westmoreland Unitarian Association held its Spring Conference at Lancaster on May 23rd, including Ramble, Tea, and Evening Meeting.

An Education Conference in Manchester between representatives of various religious sects is said to have quite succeeded in formulating a working agreement.

The Lyttle Memorial Schools have been opened at Moneyrea, co. Down.

The Musical Festival of the Unitarians of Cardiganshire has recently been held in a Methodist chapel.

The Annual Report of the Central Postal Mission records that 13 district Postal Missions have jointly 1,842 new correspondents and 1,542 old ones, and that 1,136 books had been lent.

At a joint meeting of the National Unitarian Temperance Association and the Social Service Union, under the presidency of the Earl of Carlisle, Mr. Percy Alden, M.P., gave an address on "Twentieth Century Problems."

The Whit-week Meetings were well attended at Essex Hall. Space is too limited to go into detail. The papers and speeches were good. The Rev. R. Travers Herford's sermon at Little Portland Street Chapel was a boldly outspoken utterance. Professor Krueger's "Essex Hall Lecture" was a fine effort of a German in English finely done.

The Remonstrant Synod of Ulster (Unitarian) had its annual meeting in Belfast on June 16th, and passed a resolution recommending to members of congregations the desirability of adopting total abstinence from alcoholic liquors. The annual meeting of the Irish Non-Subscribing Presbyterian Association (Unitarian) was held the evening of the same day in the same place.

There is a Sunday School Teachers' Session at Oxford, Manchester College, July 10-18.

The Rev. R. J. Campbell, M.A., preached in All Souls' Church, Belfast (Unitarian), on Tuesday afternoon, June 9th, to a densely crowded congregation.

MINISTERIAL CHANGES: Rev. Ottwell Binns removed from Scarborough to Ainsworth, near Bolton; Rev. John Birks from Great Yarmouth to Taunton; the Rev. Dr. Read has resigned his position as missionary minister at Rhyl Street Domestic Mission, London.

DEATHS: Mr. John Hilton, J.P., Middleton, Manchester, May 22nd, 82 years; Mr. S. C. Burgess, Crawley, Sussex, May 24th, 80; Mrs. James Kerfoot, Dukinfield, May 27th, 77; Miss Fanny Foxwell, Leamington, May 25th, 60; Mr. John Waddingham, J.P., Cheltenham, May 31st, 71; Mr. Russell Scott, Shoreham, Kent, May 27th, 71; Mr. Herbert James, Aberdare, May 20th, 29; Mrs. Wm. Southern, Newcastle-on-Tyne, May 18th, 90; Rev. W. Blazeby, B.A., Sheffield, June 5th, 76; Mr. Alfred Madocks, Chelmsford, June 9th, 77; Rev. George St. Clair, F.G.S., London, June 13th, 71; Dr. J. D. Hirst Smyth, Brighton, June 9th, 73; Mr. Fredk. Madge, Berkeley, California, May 27th, elder brother of Travers Madge, at the age of 87; Mr. W. T. Ryland, Birmingham, June 12th, 48.

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On the evening of the same day, the Valedictory Service will be held in Cross-street Chapel, at 7-30, and will be conducted by the Rev. AMBROSE N. BLATCHFORD, B.A., of Bristol. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. Heys.

On the following day, Wednesday, a Garden Party will be held in the grounds at Summerville, 3-30 to 8 p.m. Tickets free on application to Hon. Secs., Summerville, Victoria Park, Manchester.

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EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

Manchester,
June 22nd, 1908.

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